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despatch, but that is of minor importance, for it must be remembered that Las Cases, like all the faithful adherents of the fallen Emperor, hated Murat as a traitor and that this frame of mind made him ready to accept any proof that might clear the Emperor of the charge of want of foresight. Excluding this famous letter from consideration, it clearly appears that Murat faithfully carried out the Emperor's orders, and indeed, that he understood the condition of things in Spain better than his master. It may be said that he hoped the throne of Spain might be his reward for faithful service, but that expectation, even if he had it, which in the light of his letters seems improbable, did not make him the less zealous to prepare as far as was in his power for the peaceful accession of Joseph Bonaparte.

Las Cases reports that Napoleon in speaking at St. Helena on the Spanish war said on one occasion: "Murat bungled all this business for me." The merit of the Comte Murat's book is that he has proved, to quote his own words, that it was not Murat that bungled, and in proving this he has made a contribution of real value to our knowledge of a most important period in the history of the First Empire.

H. MORSE STEPHENS.

*The Fifteenth and Sixteenth Annual Reports of the Bureau of Ethnology.* By J. W. POWELL, Director. (Washington: Government Printing Office. 1897. Pp. cxxi, 336; cxix, 326.)

THESE two large volumes are presented with the fulness of illustration and excellent type of manufacture which characterized heretofore the series. Each begins with a general account of the work by the Director, which is followed by the reports of members of the Bureau.

In the Fifteenth Report the leading article is one by Professor William H. Holmes on the Stone Implements of the Potomac and Chesapeake Tide-water Regions. It is, as we should naturally expect from his pen, a thorough piece of work. It reviews the manufacture of flint stone implements from the most noteworthy sites in that region, especially those on what is known as Piny Branch, which is in the District of Columbia and which has for years engaged the attention of antiquaries. The three classes into which he divides the subject are flaked, battered and abraded stone implements, and those formed by incising or cutting. It is familiar to archaeologists that the ruder implements from this region have, by various writers, been attributed to some ancient population long preceding the Indians encountered there by the first settlers, and going back, indeed, to palaeolithic man. There is to-day in Washington a collection from this province so labeled. This opinion does not find any support in Professor Holmes's elaborate article. Whether we regard the geological materials, the conditions of the arts, or the position of the sites themselves where the rudest stone implements have been found, they all in his opinion indicate the period and the workmanship of the Indian such as we know him by history. None of them exhibits any feature

which requires us to assume a people or a civilization other than those found occupying the region at the time of the discovery.

Following this is a posthumous paper by James Owen Dorsey on the Sociology of the Siouan Stock of the North American Indians. His well-known intimate acquaintance with this stock gives the paper an authority which no other author could equal. It describes the general features of their organization, their social customs, gentile divisions and plans of camping. An introduction to the paper, by W J McGee, gives the extent of the stock, its nomenclature and arts. The especial value of these papers is increased by the recently discovered wide distribution of this stock in early times. Important branches of it existed on the Atlantic sea-board and on the shores of the Gulf of Mexico, although its best known members lived far to the north, on the upper streams of the Mississippi. The Siouan stock, as presented in these two studies, furnishes a good example of the organization of primitive families into clans, and shows how they were united into tribes and the tribes again into confederacies, the whole structure being erected on the basis of real or theoretical kinship.

The next paper in this volume is by J. Walter Fewkes. It bears the title, "Tusayan Katcinas," which we find on examining the text means a class of imagined supernatural beings of a secondary order, worshipped by the Indians of the village of Moqui, who were also called Tusayans. These deities are represented in the ceremonies by men wearing masks or by small images which are carried about. To each such being belongs a cycle of legends in the current mythology of the tribe which explain his characteristic. They are connected with the ritual calendar and the ceremonies which it prescribes for the various seasons of the year. Mr. Fewkes has with great care investigated how the time for such ceremonies is fixed, how they are classified, and, as far as possible, the signification of the symbols introduced. In this manner he carries us through the ceremonial year, furnishing accurate descriptions of the rites and to some extent of the sacred formulas which are pronounced. At the close of his paper he compares these ritual dances with those described by other observers in neighboring pueblos. The result reached is that there appears to have been a uniform ancient ritual in all the pueblos examined, which no one of them has retained in its original purity.

The volume closes with a report by Mr. Cosmos Mindeleff on the Repairs of the Casa Grande Ruin undertaken in 1891; a work which it is to be hoped will be continued and completed.

Passing now to the Sixteenth Annual Report we have as the first paper one on Primitive Trephining in Peru by Manuel Antonio Muñiz and W J McGee. The collection of skulls on which it is based was shown in this country first at the Columbian Exposition at Chicago, where they excited much attention. The habit of boring or scratching through the living cranium was one quite frequent in various parts of the world among savage tribes. They were also accustomed to cut out fragments from the skull of the dead and wear them as talismans or amulets. All continents

supply examples of this nature. The extent to which the custom was carried in Peru was unusual, as many as two per cent. of the skulls in some cemeteries showing traces of the operation. In the majority of them it was performed during life, and many of the patients survived for years this rude surgical attempt. The study by the two writers above named sets forth the details of the procedure with fulness and considers at length the purposes for which it was performed. They conclude that it was magical rather than surgical in its intention, designed perhaps to give escape to the evil spirit of disease, or the imagined foreign body which prevented the patient's regaining his health. It formed part of the thaumaturgic treatment of the medicine men or native shamans. This conclusion will recommend itself to most who have examined the theories of primitive therapeutics.

Following this, there is a carefully studied article by Cosmos Mindeleff on the Ruins of the Cañon De Chelly in Arizona. He surveyed and excavated these ruins thoroughly, and his illustrations are accurate and ample. The group itself does not offer any peculiarity distinguishing it from the general class of pueblo ruins. He is inclined to the belief that all this architecture—which he pronounces to be of a very low class, hardly deserving to be called architecture as an art—is of local origin, and a growth of the demands of the environment in which it is found. The tribes who dwelt in these rude structures were sometimes akin in language and blood to the wild Indians of the plains north of them. There seems to have been little or no progress in the technical procedure; and we find about the same skill, or lack of skill, displayed in the most recent as in the oldest houses. As to the antiquity of pueblo building, their great number at first induces one to believe that it was vast; but this again is explained by the instability of the population, constantly driven from place to place by warring enemies. The general tenor of Mr. Mindeleff's conclusion is to diminish the value of the pueblo culture in American archaeology.

The title of the next following paper is "The Day Symbols of the Mayan Year," by Professor Cyrus Thomas. It is well known that the same religious calendar prevailed throughout southern Mexico and portions of Central America, based on a recurrent series of twenty days. Each one of these days had a name, by which it was mentioned in the religious rituals and the time-counts. Professor Thomas gives these names in five languages, and undertakes to explain their meaning and the relation in which they stood to the figures or hieroglyphs which the Mayas of Central America employed to designate the days. While rejecting many of the suggestions of earlier writers, he concedes in a general way that most of the names for each day in all five languages express allied ideas. In several passages he appears inclined to introduce the theory peculiarly his own that this calendar was derived from that of the Polynesians. Apart from this eccentricity, and the tendency to seek extreme phonetic meanings of some of the glyphs, the treatise is one meriting high commendation. It presents in a compendious manner to the reader the result of all the researches up to the present day on this central question

of the strange and intricate Mexican and Central American calendar systems.

The Report closes with a paper on Tusayan Snake Ceremonies by Jesse Walter Fewkes. It is amply illustrated and presents such an accurate and faithful delineation of ritual as we are accustomed to find in the writings of this careful student. He has some concluding remarks on the secret meaning of these ceremonies, and compares them with the snake dances of other American tribes.

In concluding this hasty survey of these two large volumes, we are impressed with the general excellence of the papers they enclose. They compare advantageously with any publication of a similar character in Europe. They are free from wild theorizing or fixed prejudices, and they present the result of original observation and careful independent study. All who are interested in the subjects which they discuss will earnestly hope that our central government will continue to appropriate generously to the support of the Bureau of Ethnology.

D. G. BRINTON.

*The Coronado Expedition, 1540-1542.* By GEORGE PARKER WINSHIP. [Extract from the Fourteenth Annual Report of the Bureau of Ethnology.] (Washington: Government Printing Office. 1896 [1897.] Pp. 329-613, pls. xxxviii-lxxxiv.)

THERE has recently been brought to completion at the national capital the most beautiful structure on the American continent designed as a repository for books. The mural decorations of the Library of Congress are a marvel of beauty, and among them are emblazoned the names of many of the makers of American history and culture. Among the earlier explorers the names of Columbus, Vespucci, Balboa, Magellan, Narvaez, Cabeza de Vaca, De Soto, Ayllon, Cabrillo, Cortez, Pizarro, La Salle, Marquette, Cabot, Champlain and others of lesser note are prominently represented; but one looks in vain for the name of the leader of the most pretentious expedition that ever trod American soil—an expedition which led to the discovery of the Grand Canyon of the Colorado, the Rio Grande, and the great plains with their teeming herds of bison, and which conquered the even then far-famed "Seven Cities of Cibola."

It is somewhat strange that so little has apparently been known of Francisco Vasquez de Coronado, for one of his letters, as well as the narrative of the contemporaneous voyage of the fleet under Alarcon up the Gulf of California and the mouth of the Rio Colorado, appears in Hakluyt's *Voyages*, while Ramusio, Herrera and other chroniclers of the sixteenth and seventeenth centuries recorded the same and other documents bearing on the expedition, thus giving comparatively ready access to at least a part of the history of Coronado's marvelous undertaking. That which makes the lack of general knowledge of the expedition even more strange is the fact that the principal narrative of the expedition was translated from the Spanish into French and published as late as 1838